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Dating, authorship, editions, and manuscripts

6.1. DATING AND AUTHORSHIP

According to Pinborg, Hervaeus' treatise has been written between 1309 and 1316.¹ Pinborg does not argue the date of 1309, but early 1317 is a date *ante quem* for *De secundis intentionibus*, because Peter Auriol refers to the work in *Scriptum*, Vatican. Borgh. 329. Since this manuscript was presented on May 19th 1317,² *De secundis intentionibus* must have been completed by the end of 1316 or the beginning of 1317 at the very latest. No references to *De secundis intentionibus* seem to be present in Hervaeus' other works, which would suggest a late date; but then *De secundis intentionibus* does not contain any reference to Hervaeus' other works either. This lack of references between works by one and the same author seems rather strange, even in a period when explicit references were by no means as abundant as they are in present-day works. Yet the case does not seem strong enough to doubt Hervaeus' authorship of the work. For one thing, all existing manuscripts ascribe the work to Hervaeus. For another, we would have to explain away the fact that Peter Auriol, Giraldus Odonis and, somewhat later, Francisco de Prato explicitly refer to Hervaeus as the author of *De secundis intentionibus*.³

1 See Pinborg, 'Zum Begriff der intentio secunda,' 54. See also Perler, 'Peter Auriol vs. Hervaeus Natalis,' 242. This has even been narrowed down to around 1313; see De Rijk, *Giraldus Odonis*, vol. II, 252.

2 See Tachau, *Vision and Certitude*, 89n. and Nielsen, 151.

3 I am indebted to John P. Doyle and Fabrizio Amerini for drawing my attention to this lack of references. For Auriol's, Odonis' and De Prato's explicit references to Hervaeus, see Perler, 'Peter Auriol vs. Hervaeus Natalis' (242), Mojsisch's edition of De Prato's *De prima et secunda intentione* (153 ff.), and De Rijk's edition of Odonis' *De secundis intentionibus*.

6.2. EDITIONS AND MANUSCRIPTS

6.2.1. *Description and evaluation*⁴

As far as we know, Hervaeus Natalis' *De secundis intentionibus* has been handed down to us in eight manuscripts. Three of them are of reasonably good quality as well as complete. These are Wien Österreichische Nationalbibliothek 2411, Avignon 300 (AF 361) and Vaticanus Latinus 847 (hereafter referred to as W, A and V respectively). My edition is based upon these three. Four other manuscripts, Vaticanus Latinus 4584, Klosterneuburg 274, Basel B III 22, and Roma, Biblioteca Angelica 104 (V², K, B and R), are of less good quality. Vaticanus Latinus 4584 and Klosterneuburg are incomplete. Finally, there is an eighth manuscript from Florence (Firenze B.N. conv. sopp. J.V. 31), containing an abbreviation of the work in which large parts of the text have been left out, such as the objections to each question and the answers to those objections.⁵

As far as I have been able to establish there were three editions of *De secundis intentionibus*: Paris 1489, Venice 1508 and Venice 1513. I have consulted the Paris edition. As is not unusual for editions in that period, this edition contains many elaborations. There are errors as well, but on the whole, the text is quite legible.⁶

Wien, Österreichische Nationalbibliothek 2411

Probably the most reliable manuscript is the clearly legible manuscript Wien, Österreichische Nationalbibliothek 2411, dating from the 14th century.⁷ The manuscript starts with *De secundis intentionibus* on ff. 1–59. On f. 60^{ra}–66^{rb} we find the short question *Utrum operatio intellectus possibilis facit aliquid ad distinctionem praedicamentorum*, attributed to

4 Cf. De Rijk, *Giraldus Odonis*, vol. II, 252.

5 Fabrizio Amerini informed me of the existence of this ms. and kindly provided me with a photocopy of it.

6 See Kaeppli, and Perler, 'Peter Aureol vs. Hervaeus Natalis on Intentionality'. I have seen only the Paris edition, and I owe the information that the Paris edition is probably the best in terms of content as well as grammar to Georg Koridze, who has compared the Paris edition with the Viennese edition from 1508. It is not really possible to tell which mss. were the basis for this edition, except that it most probably was not A. Tavuzzi's contention that Prierias' summary of *De secundis intentionibus* was based on it would seem to indicate that at least the Paris edition circulated among the Renaissance Thomists (see 12, n. 37).

7 *Tabulae codicum manu scriptorum praeter graecos et orientales*, 69.

Hervaeus in this manuscript: *Incipit questio de predicamentis eiusdem* (f. 60^a). On f. 66^v we find a table of contents for the manuscript.

W uses an exclamation mark (!) as a full stop. The words ‘*super*’/‘*supra*’, ‘*huius*’/‘*huiusmodi*’ are used as synonyms; *ho*^o can mean ‘*hoc*’ as well as ‘*haec*’. These differences are not mentioned in the critical apparatus. It is not always easy to distinguish between ‘*aliud*’ and ‘*aliquid*’ (both written as *ad*) and ‘*aliud/aliquod*’ (written as *ad*). Sometimes we find ‘*aliquid*’ for ‘*aliquis*’. Since this error occurs in V as well it might be an error in the ‘mastercopy’ underlying W and V, since W and V are much alike in other respects, too.

W contains few errors and would constitute a good text by itself. The manuscript is quoted by Giraldus Odonis in *De intentionibus*,⁸ which proves that W was circulating at the time. The frequent use of ‘*probo*’, ‘*dico*’, ‘*arguo*’, next to ‘*dicitur*’, ‘*arguitur*’ in W, the completeness of the argumentations and syllogisms, the good quality of the text in general, and the proximity in time between the manuscript and the presumed composition date of the text all suggest that W might well be an authorised copy of Hervaeus’ own text, or a copy of such a copy.

Avignon 300

The second of the three best manuscripts is Avignon 300 (Ancien Fonds 361), containing *De secundis intentionibus* on ff. 1–37.⁹ This manuscript is also very legible, and dates from the beginning of the 14th century. In the margins we find corrections, sometimes paragraph titles, a few thumbnail drawings of a pointing hand, and an occasional remark, as for instance in II.126: *nota quomodo differentia dicit qualitatem realem*. The different *Distinctiones* and *Quaestiones* are each clearly marked with large initials. On ff. 38–46 we find two other short questions about intentions (by Hervaeus or one of his pupils?), namely *Utrum intellectus possibilis faciat aliquid ad distinctionem praedicamentorum* (as in the Viennese manuscript) and *Utrum modi per se sint a philosopho in libro praedicamentorum sufficienter determinati*; and finally, a question by Peter Auriol: *Utrum ‘homo est animal’ dicatur intentionem*. The

8 See De Rijk, *Giraldus Odonis*, vol. II, 252. Giraldus cites Hervaeus as ‘*suam sententiam explicans sub hiis verbis*’, quoting the text of II.156 and choosing the words of W where W differs from A (and V).

9 *Catalogue général des manuscrits des bibliothèques publiques de France*, t. XXVII, 207–208. The last three questions and the table of contents are not mentioned in the catalogue.

margin of this question contains the comment *Aureolus contra Hervaeum in intentionibus*.

A often has *alico* for 'aliquo', *huius* for 'huiusmodi'. The letter 'q' with a horizontal line above it, usually the abbreviation for 'qui', in A often stands for 'quae'. Again, these differences are not mentioned in the critical apparatus. Similarly to W, the difference between 'aliud' and 'aliquid' (both written as *ad*) and 'aliud/aliquod' (*ad*) is sometimes difficult to see. Also, A tends to have 'intellectu' for 'in intellectu'. This is sometimes corrected (A^c). A often has 'vel' where W has 'sive', and 'huius(modi)' where W has 'consimilia'.

A frequently has the first person singular ('probo', 'arguo') as well as W. It is a reliable manuscript, with occasionally better choices than W. However, it is also more concise than W, sometimes too much so: it is less explicit than W, and syllogisms are often abbreviated where W spells them out in full. This phenomenon becomes more frequent in the course of the text; in *Dist. II*, W increasingly should be given preference above A. In his eagerness to dispense with superfluous information, or rather information that would not be needed for a reader well-versed in the subject, the copyist tends to leave out vital parts of arguments. See for example II.146:

Sicut supra ostensum fuit, quaedam sunt entia rationis quae dicunt privationes formaliter, sicut 'abstractum' et 'unum specie vel genere'. Sed illud quod formaliter dicit privationem, non dicit habitudinem. Ergo etc.

A omits the minor (*Sed ... habitudinem*) and jumps from the maior to *Ergo etc.*

The above would seem to suggest that A is a copy of a direct *reportatio*, possibly by a student of Hervaeus. All other manuscripts are definitely closer to W than to A. Variations in A are included in the critical apparatus.

Vaticanus Latinus 847

The manuscript Vaticanus Latinus 847, with *De secundis intentionibus* on ff. 1–51^v, dates from the 14th century.¹⁰ The manuscript also contains *Quaestiones De esse et essentia*, *Quaestiones De mensura angelorum* and *Quaestiones In sacra theologia* by Aegidius Romanus. The pages of the works by Hervaeus and Aegidius are partly interleaved. We find Hervaeus' *De secundis intentionibus* on ff. 1–21^r, 23^r–35^v and 37^v–51^v. The

¹⁰ Cf. *Codices Vaticani Latini*, t. II, pars prior, 216–217.

margins of the manuscript contain corrections and paragraph titles; the text in the margins sometimes seems to be written in another hand than the main text. The manuscript is more difficult to read than W and A because of the many damp stains.

As in W and A, we see *a'd* for 'aliud' and 'aliquid', and 'huius' for 'huiusmodi'. Similarly to W, we see 'aliquid' for 'aliquis' (see the description of W). V often writes 'actualis' for 'accidentalis'. Where W and A have 'quia', V often has 'quod'.

V is very close to W. In some cases it sides with A, as is clear from the critical apparatus. V tends to be even more explicit than W; we see additions such as in 'dicitur/dicitur quod' (I.17), 'distinguitur/distinguitur generaliter' (I.36), 'rebus/rebus scilicet' (I.38), 'genus/genus intelligibilium' (I.71), etc. V^c (corrections to V) is less frequent than A^c and W^c. V's text contains more errors than that of W. A few examples of wrong case/noun, error, omissions and haplography in V:

I.22: *intellectus* (WA: *intellectum*); I.64: *repraesentativus* (WA: *representativum*); I.78: *fundetur* (WA: *fundentur*); I.35: *sententia* (WA: *scientia*); I.19: *intentio dicitur habere esse* (WAW^c: *intentio [dicitur] habere esse intentionale*); II.4: *Et arguitur quod secunda intentio ...* (WAV^c: *Et arguitur quod secunda intentio sit ipse actus intelligendi quia secunda intentio ...*).

V would seem to be a less good copy of the same source text as W, which has been chosen as the basic manuscript. Variations in V are included in the critical apparatus.

W, A and V each often use 'et' where the other two have 'etiam', and vice versa. In W and V, 'etiam' occurs approximately as often as 'et' in this sense, while A seems to favour 'etiam'. I have followed the manuscripts according to the criteria as stated below (88), which means that 'et' is sometimes used instead of 'etiam'.

Basel B III 22

The manuscript Basel B III 22, with *De secundis intentionibus* on ff. 147–188, dates from the 14th century.¹¹ The manuscript contains many other works, most of which are by Hervaeus (e.g., *De verbo*, *De relatione contra Durandum*). The text contains many errors, and several corrections in

11 *Die Mittelalterlichen Handschriften der Universitätsbibliothek Basel, Abt. B – Theologische Pergamenthandschriften*, 271–276.

the margins. Many of the errors are those of a careless copyist. Examples are: *placuit* for *patuit*, *quae* for *quando*, *potest* for *non potest*, *tantum entia* for *tendentia*, *a corpore* for *accipitur*, *questione* for *quasi*, *asserit* for *essent*, *esse animal* for *esse abstractum*, *tentionem* for *tentionem*, *longicum* for *logicam*. For *infra*, *ita* and *ista*, the same abbreviation is used, which does not make things any clearer. There are errors, omissions, haplographies and dittographies as well (e.g., at the beginning of qu. 3 in *Dist.* 1.82: *ad tertium sic proceditur*: B has *ad secundum sic proceditur*; in *Dist.* 1.38: *... non potest esse, quia tunc esse universale et esse separatum a particulari conveniret rebus secundum suum esse extra*: B has only *non potest esse extra*).

Klosterneuburg 274

The manuscript Klosterneuburg 274, ff. 41–54, dates from the 14th century.¹² It is not complete; *De secundis intentionibus* starts at the beginning on f. 41 at *Dist.* I, but on f. 54 it ends in the middle of *Dist.* III, *quaestio tertia*, just after the beginning of the *Responsio* (41^b of the Paris edition). *Explicit: obiectum est terminus ad quam (!) terminatur secundum rationem actus intelligendi finitur*. The manuscript is rather difficult to read because of an interfusing of the letters that makes the individual penstrokes indistinguishable in many places. In the margins we find corrections and drawings. The text contains many haplographies, omissions and erroneous readings. Examples of this can be found on p. 88 ff. The manuscript contains various other works, some of them by Thomas Aquinas; these works are not all in the same hand.

Vaticanus Latinus 4584

The manuscript Vaticanus Latinus 4584, ff. 1^a–8^b (according to another (older?) count it starts on f. 38) is not complete.¹³ The text starts at *Dist.* II, q. 3 (§89) and ends at *Dist.* IV, q. 2 (in the Paris edition near the end of 62^a). *Incipit: se habent ad modum habituum [...]; explicit: non oportet quod illud quod verificatur de uno [...]*. The margins contain corrections and remarks. The text reads fairly easily. The quality is better than Basel,

¹² *Catalogus codicum manu scriptorum* (bibl. Claustroneoburgi), t. II, 35.

¹³ I have not been able to find a description of this ms. in any catalogue. Etzkorn (*Iter Vaticanum Franciscanum*) tells us which mss. have been catalogued by whom and when (vii–viii). It turns out that in the Vatican Library many *codices* with shelf numbers between 3000 and 9000 have not been catalogued yet, and 4584 appears to be one of them.

Klosterneuburg and Roma, but not better than V, and it does not seem to add anything to W, A and V. It is very close to the other Vatican manuscript. Examples of this can be found on p. 88 ff.

Roma, biblioteca Angelica 104

The manuscript Roma, biblioteca Angelica 104, ff. 192^{ra}–224^{ra} dates from the 15th century.¹⁴ It is very difficult to read (*haud facile lectu*, says the catalogue); the letters are small and the ink has faded, in some places to the point of complete illegibility. The margins contain several corrections. At the end of *De secundis intentionibus* we find the words: *Raynaldus scripsit quem Deus benedixit*. Since according to the catalogue the manuscript also contains a copy of Thomas Aquinas' *De ente et essentia* by a Raynaldus (Reginaldus) de Mess(ana?), we might suppose that the same Raynaldus is meant here, though of course the attribution of the authorship is incorrect. It is a large manuscript, with many works by other writers, such as Aegidius Romanus, Albertus Magnus, Thomas Aquinas and John Duns Scotus. The text of *De secundis intentionibus* contains many errors, examples of which can be found on p. 88 ff.

'De primis intentionibus'

The description of the manuscript of Hervaeus' *De secundis intentionibus* in the catalogue of the biblioteca Angelica is not quite correct. It is said that on ff. 182^r–224^r we find Hervaeus' *Tractatus de primis et secundis intentionibus*. In fact, Hervaeus' *De secundis intentionibus* commences on f. 192^{va}; on ff. 182^{ra}–191^v we find an anonymous treatise that is not at all about first or second intentions. Its *incipit* runs as follows: *Queritur utrum acetum et vinum sint eiusdem speciei*. Its other questions are:

- 182^{vb} Utrum accidens sit forma absoluta vel relativa
- 183^{vb} [very difficult to read; there seems to be no reference to intentions]
- 184^{va} Utrum ignis potest esse frigidior aqua et aqua calidior igne
- 185^{va} Utrum vita [?] corporum superiorum et inferiorum sit una
- 186^{rb} Utrum vita sit sua potentia universaliter [?]
- 187^{rb} Utrum vita sit omne esse [... ?]
- 188^{ra} Utrum materia prima possit fieri sine forma vel non
- 189^{vb} Utrum forma educatur de patiens intrinsecum vel sit ab agentis extrinsecum
- 190^{vb} Utrum forma [... ?] secundum aliquid [... ?]

14 *Catalogus codicum manusciporum (praeter graecos et orientales) in biblioteca Angelica*, tomus prior, 34–36.

The title *De primis et secundis intentionibus* for Hervaeus' work is not badly chosen, considering that the first of its five *Distinctiones* is about first intentions. But that title may have been the cause of Glorieux' erroneous conjecture¹⁵ that this is a treatise about first intentions, probably the second part of Hervaeus' *De secundis intentionibus*. As far as I know, this imaginary work *De primis intentionibus* or *De ordine secundae intentionis ad primam* has not been described by anyone else; Glorieux' only mention of it is in his list of *œuvres douteux* and he does not discuss it anywhere else.

The Florentian abbreviation

The 15th-century manuscript Firenze B.N. conv. sopp. J.V. 31 contains on ff. 41^r–61^r an abbreviation of *De secundis intentionibus*. Large parts of the text have been left out, such as the objections and answers, and the body text of Hervaeus' argumentation has been shortened as well. The formulation of the remaining text often differs from that in all other manuscripts. This makes F unfit for assistance in the reconstruction of the text, but it should not be left unmentioned.

6.2.2. *Comparison and stemma*

W has been selected as the base manuscript for the present edition because 1. it is reliable and legible, 2. it may be a copy of Hervaeus' authorised text (or a copy of a copy), and 3. it contains a version of Hervaeus' text available in his time, as proven by Giraldus Odonis' citations from it.¹⁶ Readings in A and V have been used when W seems to be in error grammatically, or when W's reading can lead to confusion regarding its content. Where A and V share the same reading, and where this reading also makes better sense than that of W, AV's reading has been chosen; the reason for this is that V is much closer to W (see below), which makes it probable that V in such cases is the better reflection of W's and V's source manuscript.

The four manuscripts Vat.Lat. 4584, Klosterneuburg, Basel and Roma are clearly of lesser quality than Wien, Avignon and Vat.Lat. 847. Those four do not seem to add anything of importance to W, A and V, and are therefore not included in the critical apparatus. Vaticanus Latinus

15 Glorieux, *Répertoire des maîtres en théologie de Paris au XIII^e siècle* I, 201, 205, calls it 'sans doute la deuxième partie de i' (namely Hervaeus' *De secundis intentionibus*).

16 See 82.

4584, Klosterneuburg and Basel date from the 14th century, as do Wien, Avignon and Vaticanus Latinus 847. Roma is the only one dating from the 15th century. A stands apart from all other manuscripts, but there is a likeness between W, V and V² on the one hand and K, B and R on the other. The likeness between W, V and V² is stronger than that between K, B and R; there are more differences within the latter group. This can be illustrated by a complete collation of three paragraphs from *Dist. 11* for all seven unabbreviated manuscripts. It is useful to mention all variants here, even such unimportant ones as synonyms or irrelevant differences in word order, in order to highlight the similarities and differences between the groups as well as between the separate manuscripts. Their mutual relations can be seen more easily in three versions of the text written out in full for each group of manuscripts than in one text with all differences included in one critical apparatus.

[W = Wien, A = Avignon, V = Vat.Lat. 847, V² = Vat.Lat. 4584, K = Klosterneuburg, B = Basel, R = Roma]

[II.96]

[W 14^{vb}, V 12^{ra}, V² 1^{ra}] Si autem dicatur: quod non habet aliquod esse, sequitur illud [illud WV; quid illud V²] quod intelligitur non habet esse rationis etiam dum intelligitur; quod est contra praemissa, quia ex hoc ipso quod aliquid est terminus ad quem [ut ... rationis WV; ipsius actus intelligendi habet aliquod esse quia habet esse rationis V², R] ut ad obiectum terminatur actus intelligendi, habet saltem esse rationis, quantum [quantum W; et VV²] ad hoc dicendum quod quando aliquid negatur de eo [eo WV, aliquo V²] quod intelligitur, negatio potest fieri [fieri WV, ferri V²] ad ipsum vel in ordine ad actum intelligendi, vel simpliciter. Verbi gratia: si aliquis [aliquis WV²; aliquid V] hominem intelligat [intelligat hominem V²] qui est albus [albus VV²; album W] non intellecta eius albedine [eius albedine WV, albedine eius V²], dupliciter potest negari albedo de eo: scilicet vel in ordine ad intellectum, ut scilicet detur intelligi quod albedo non cadit cum homine in apprehensione; et sic vere potest negari albedo de homine qui intelligitur, ut quando dicitur quod 'iste "homo" non intelligit "hominem album"', idest non intelligit hominem cum albedine. Alio modo potest negari de eo albedo [de eo albedo WV; albedo de homine V²], non quidem in ordine ad intellectum, sed absolute, ut si diceretur quod homo quod intelligitur non est albus. Et sic esset falsum, quia licet homo non [non WV²; om. V] intelligatur cum sua albedine, tamen homo qui intelligitur secundum rem habet albedinem.

[A 9^{vb}] Si dicas: quod non habet aliquod esse, ergo quod intelligitur non habet esse rationis; quod est contra praemissa, quia ex hoc quod aliquid est terminus ad quem et obiectum terminans actum intelligendi, habet saltem esse rationis, ad hoc dicendum quod quando aliquid negatur de eo quod intelligitur, negatio

potest ferri ad ipsum vel in ordine ad actum intelligendi, vel simpliciter. Verbi gratia: si quis hominem intelligat qui est albus non intellecta eius albedine, dupliciter potest negari aliquid de eo: vel in ordine ad intellectum intelligendo, quod albedo non cadat [A 10^{ra}] in apprehensione simul cum homine; et sic vere potest negari albedo de homine qui intelligitur, dicendo “homo” non intelligit “hominem album”, quia non intelligit eum cum albedine. Alio modo potest negari de eo albedo absolute, ut si dicatur quod homo qui intelligitur non est albus. Et sic esset falsum, quia licet homo non intelligatur cum sua albedine, tamen secundum rem habet homo albedinem.

[K 49^{va}, B 148^{vb}, R 200^{ra}] Si autem dicatur [BR, Si enim habet ad K] sequitur [quod illud add. KB] quod intelligitur non habet [etiam add. B] esse rationis etiam dum intelligitur; quod est contra praemissa, quia ex hoc ipso quod aliquid est terminus ad quem et ut [ut ad ... rationis KB] ad obiectum terminans actum intelligendi, habet saltem esse rationis ipsius actus intelligendi habet aliquod esse quia habet esse rationis RV2], et ad hoc dicendum [et ad hoc dicendum BR, dicendum ad hoc K] quod quando aliquid negatur de aliquo quod intelligitur, negatio potest ferri ad ipsum vel in ordine ad actum intelligendi, vel simpliciter. Verbi gratia [Verbi gratia om. K]: si quis intelligat hominem qui est albus non intellecta eius albedine, dupliciter [dupliciter om. K] potest negari albedo de eo: scilicet vel in ordine ad intellectum, ut scilicet datur intelligi quod [R, ut si detur intelligi quod KB] albedo non cadit [cadit K, cadat B, om. R] cum homine in apprehensione [intellectu add. B]; et sic vere [vere om. K] potest negari albedo de homine qui intelligitur, ut [ut ... homo KR, sic quod ille B] quando dicitur quod iste ‘homo non intelligit “hominem [hominum B] album”’, idest hominem [hominem K, hominum B, om. K] non intelligit eum cum albedine. Alio modo potest negari albedo de eo [albedo de eo K, de eo albedo BR], non quidem in ordine ad intellectum, sed absolute, ut si diceretur quod homo qui intelligitur non est albus. Et sic [sic ... quia BR, non potest negari albedo de homine K] esset [est B] falsum, quia licet homo [homo BR, ipse K] non intelligatur cum sua albedine, tamen homo qui intelligitur secundum rem habet albedinem [albedinem BR, om. K].

[II.97]

[W, V, V2] Similiter quando omnino nihil intelligitur [omnino nihil intelligitur: W; om. VV2] quando [quando W; om. VV2] quaeritur utrum illud quod intelligitur habet aliquod esse vel non, si quaeratur in ordine ad actum intelligendi, dicendum quod non quia: quando aliquid [aliquid WV, aliquis V2] intelligitur [intelligit VV2] omnino nihil, cum hoc quod est omnino nihil nullum esse cadit in apprehensione ita quod cum eo apprehendatur cum eo, quia licet ita sit quod quando omnino nihil apprehenditur, verum sit dicere quod ipsi omnino nihilo convenit intelligi cum [tum V2] hoc ipso quod est omnino nihil intelligi non cadit sub apprehensione cum ‘omnino nihilo’. Non enim oportet quod qui intelligit non-entitatem, intelligat se intelligere istam non-entitatem vel illam non-entitatem a se intelligi.

[A] Similiter quando omnino nihil intelligitur et quaeritur utrum illud quod intelligitur habeat aliquod esse, dicendum quod si quaeritur in ordine ad actum intelligendi, quod non quia: cum intelligitur omnino nihil, nullum esse cadit in apprehensione ita quod cum eo apprehendatur, quia licet verum sit omnino nihil apprehenditur, tamen hoc quod est 'omnino nihil intelligi vel apprehendi' non cadit sub apprehensione cum 'omnino nihilo'. Non enim oportet quod qui [qui Ac; om. A] intelligit non-entitatem, intelligat se intelligere istam non-entitatem.

[K, B, R] Similiter [Similiter ... non om. R] quando omnino [omnino BR, om. K] nihil intelligitur quando quaeritur utrum ipsum [ipsum B, illud K] quod intelligitur habeat [habeat K, habet BR] aliquod esse, vel non si quaeratur in ordine ad actum intelligendi [actum intelligendi KR, om. B], dicendum [est add. K] quod non quia: quando aliquid intelligitur [aliquid intelligitur R, aliquis intelligit K, aliquid intelligit VB] omnino nihil obiective [obiective add. K] nullum [nullum B, cum hoc quod est omnino nihil nullum R, om. K] esse [aliquid add. B] cadit in apprehensione ita quod apprehendatur cum eo, quia licet ita sit quod quando omnino nihil apprehenditur, verum sit dicere quod ipsi omnino nihilo [vel add. B] convenit intelligi cum [cum R, tum K, tamen B] hoc ipsum quod est omnino nihil intelligi non cadit sub apprehensione cum [hoc quod est add. B] 'omnino nihilo' [praecise add. B]. Non oportet enim [Non enim oportet K] quod qui [enim add. R] intelligit non-entitatem, intelligat [intelligit B] se intelligere istam [illam R, om. K] non-entitatem [illam, sive illam entitatem intelligi a se add. K] [vel illam non entitatem a se intelligi add. BR].

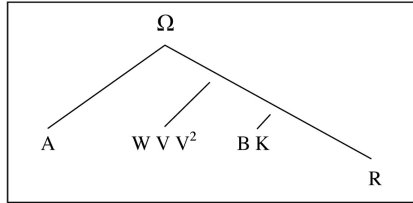
[II.98]

[W, V, V₂] Si autem quaeratur absolute utrum quando omnino nihil intelligitur, illud quod intelligitur habeat aliquod esse sibi conveniens ex hoc quod intelligitur, dicendum quod sic, scilicet esse rationis. Et quando dicitur quod [tunc add. V₂] sequitur quod tunc illud quod intelligitur non est omnino nihil excludens omne esse, dicendum quod immo, quantum ad illud quod cadit sub apprehensione, quia ipsum esse rationis non cadit sub ipsa apprehensione [apprehensione ipsa V₂] cum nihilo, ut dictum est, ita quod sicut quando [sicut quando WV₂; sic vel sit quando V] intelligitur homo albus non intellecta albedine sua, verum est dicere quod homo qui intelligitur est albus (quia sibi absolute [absolute om. V₂] convenit albedo), et verum est dicere quod tunc non homo albus intelligitur coniunctim accipiendo, quia non intelligitur homo cum sua albedine. Ita etiam quando aliquid [aliquid WV; aliquis V₂] apprehendit ipsum nihil, verum est dicere quod illud quod intelligitur dum [dum ... rationis WV₂ om. V] intelligitur habet aliquod esse rationis, inquantum [inquantum ... esse W; ex hoc ipso convenit esse V] omni [ei add. V₂] quod intelligitur ex hoc ipso convenit esse rationis, et verum est dicere quod ipsum nihil [intelligitur add. VV₂] sine aliquo esse [esse WV; cadit sub apprehensione V₂] intelligitur accipiendo coniunctim [accipiendo coniunctim WV; om. V₂], quia ipsum nihil sine aliquo cadit sub apprehensione quia illud esse rationis quod sibi tunc convenit, non cadit [cum ipso add. V] sub apprehensione. Et sic patet de quarto. Ex praemissis faciliter responderi ad rationes in oppositum [Ex ... oppositum om. V].

[A] Sed si quaeritur absolute, quando omnino nihil intelligitur, utrum illud quod intelligitur habeat aliquod esse sibi conveniens ex hoc quod intelligitur, dicendum quod sic, esse scilicet rationis. Et quando dicitur quod sequitur quod illud quod intelligitur non est omnino nihil excludens omne esse, dicendum quod immo, quantum ad illud quod cadit sub apprehensione, quia ipsum esse rationis non cadit sub apprehensione cum nihilo, ita quod sicut homo albus intelligitur non intellecta eius albedine, et verum est dicere quod intelligitur albus est (quia sibi convenit absolute albedo), et verum est dicere quod tunc non intelligitur homo albus coniunctum, quia non intelligitur cum sua albedine. Ita quando quis apprehendit ipsum nihil, verum est dicere quod illud quod intelligitur dum intelligitur habet aliquod esse rationis, quod sibi convenit ex hoc quod intelligitur esse ens rationis, et verum est dicere quod ipsum nihil intelligitur sine aliquo esse accipiendo coniunctim, quia esse rationis quod sibi tunc convenit, non cadit cum ipso sub apprehensione. Sic ad quartum patet.

[K, B, R] Sed si autem quaeratur absolute utrum, quando intelligitur omnino nihil, illud quod intelligitur [illud quod intelligitur om. K] habeat aliquod esse sibi conveniens ex hoc quod intelligitur, dicendum quod sic [sic KB, sit R] scilicet esse rationis. Et contra [contra KR, quando dicitur B] quod tunc sequitur quod [tunc sequitur quod add. R] [iam add. B] illud quod intelligitur non [non om. K] est omnino nihil excludens omne esse, dicendum quod immo, quantum ad illud quod cadit sub apprehensione, quia ipsum esse rationis non cadit sub ipsa apprehensione [sub ipsa apprehensione BR, ipsa in apprehensione K] [quia ipsum esse rationis non cadit sub ipsa apprehensione add. R], ut dictum est, ita quod sicut quando intelligitur homo albus non [non intellecta ... albus om. K] intellecta albedine sua, verum est dicere quod homo qui intelligitur est albus (quia absolute albedo sibi convenit), [idest sine actu intelligendi add. B] et [tunc add. B] verum est dicere quod tunc non intelligitur homo albus coniunctim accipiendo, quia non intelligitur [non intelligitur KR, iam accipitur B] cum sua albedine. Ita etiam [etiam KB, est autem add. R] quando aliquis [aliquis om. KB] apprehendit ipsum nihil, verum est dicere [dicere om. K] quod illud quod intelligitur dum intelligitur [dum intelligitur BR, habet aliquod esse rationis K] [ex hoc ipso add. B] habet aliquod [aliquod om. B] esse [esse om. R] rationis, inquantum [inquantum ... rationis om. B] omni quod [ei add. K] intelligitur ex hoc ipso convenit esse rationis, et verum est [et add. B] dicere quod ipsum nihil intelligitur [intelligitur om. KR] sine aliquo esse intentionis accipiendo coniunctim, quia ipsum [ipsum ... quia om. R] nihil sive aliquo cadit sub apprehensione, quia illud esse rationis quod sibi tunc [tunc om. B] convenit [cum ipso add. B], non cadit sub apprehensione [intellectus add. B] cum ipso. Et [Et om. R] sic patet de quarto [patet de quarto KB, de quarto patet R].

This would suggest the following stemma:



6.2.3. Orthography

The orthography has been adapted to that of classical Latin (*hec* = *haec*, *hiis* = *his*, *uero* = *vero*, *tercia* = *tertia*, etc.). Orthographic variations such as *ficmenta*, *figtum*, *fixum*, *oppinio*, *evidensia*, *concequitur*, *ychoservus*, *yrhocervus*, *emptitas* (for *entitas*), *abtum* (for *aptum*) or the numerous spelling variations of proper names are not mentioned in the critical apparatus.

Corrections in the text by the scribe – striking out the wrong word or phrase – have not been indicated; corrections above the lines or in the margins are indicated as A^c, W^c or V^c. Differences in word order are only mentioned when relevant to the meaning of the text. Other variations that have not been indicated are *ille/iste*, *igitur/ergo*, *ut/sicut*, *vero/autem*, *similia/consimilia*, *super/supra*, *respondeo/responsio*, *huius/huiusmodi*.

Capitalisation and punctuation have been adapted to modern usage. The titles of the distinctions and questions are not in the manuscripts as titles, but were taken from the tables of contents in the manuscripts.¹⁷ Paragraph numbers and a few paragraph titles have been added to clarify the structure of the text. Readers familiar with Hervaeus' style of writing will feel that this is no luxury.

¹⁷ See the note to the *tabula questionum* preceding *Dist.* 1.

